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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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"DO YOU THINK THE WORLD IS PREPARED FOR COMMUNISM?"

No; we do not think the world is prepared for Communism; nor do we think it is prepared, *as a whole*, for Republicanism, or even for Constitutional Monarchy; nay, we do not believe it is prepared for Christianity in the lowest sense of the term. The bulk of mankind living in Asia and Africa, has not yet emerged from the grossest heathenism; and is probably less prepared at this moment to receive and appreciate Christ, than the Greeks and Romans were eighteen hundred years ago. But, on the other hand, we do believe that *a part of mankind* may be prepared for things that the whole world is not prepared for. We see that God sent Christianity into the world eighteen hundred years ago, and we therefore believe he saw that *a part of mankind* were prepared for it; and that he thought the best thing he could do was to give them what they were prepared for, put them at the head, and let the rest of the world have the benefit of their improvement while working into a state of preparation. So we see that some nations are prepared for Constitutional Monarchy, and some for Republicanism, while others require various forms of despotism; and there seems to be room enough for all kinds, and patience on the part of God and all good men to wait on the slow process of general preparation for liberty, keeping always the best models of self-government in front. And so (to come to the point) we do believe that *a part of the world* are prepared for Communism, and that it will do no harm but great good to the rest of mankind, for these to go forward to what they are prepared for, and set good examples while those that are behind are coming up. All that is wanted to make this state of things profitable and even agreeable, is that there should be a spirit of moderation and toleration on both sides. We are a long crowd marching up the avenue of improvement. Those that are behind must not try to stop or trample on those that are before and those that are before must not despise nor provoke those that are behind; but all must move on in a good spirit, as the army of God, bound for the kingdom.

It is observed that, in spite of past failures, Social-

ists, old and young, who visit existing Communities, have for them only words of good cheer and prophecies of success.

HUXLEY'S PREDICTION A CENTURY TOO LATE.

SECOND ARTICLE.

OUR first article showed that Prof. Huxley's prediction, that Socialism and Communism would yet claim to be heard by the American people, has already been fulfilled, practical experiments of a successful character having proclaimed by deeds that speak louder than words, for nearly a century, the glorious possibilities of associative and communal life; and it attempted to give some idea of the two great Socialistic movements which, under the lead and inspiration of Robert Owen and the Fourier enthusiasts, assumed national proportions; but it scarcely touched upon one important branch of the subject.

The Press has probably done more than all other agencies to present the claims of Socialism and Communism to the people of the United States. Owen, by its means, not only scattered broadcast his appeals to Congress and Legislatures and the nation, but his son, Robert Dale, and that remarkable woman, Frances Wright, and other disciples, kept alive a series of periodicals—*The Disseminator*, *New Harmony Gazette*, *Free Inquirer*—for many years—all more or less devoted to the discussion of principles of social reorganization.

The great Fourier movement was preceded by the publication of Albert Brisbane's "Social Destiny of Man," in 1840. This work had an extensive circulation and created a great interest in the subject of Association. The public mind had been prepared for the most radical discussion of all subjects relating to human progress, and took hold of the new themes presented in Brisbane's translations of the works of the great French masters with an enthusiasm begotten by their zeal in the cause of Anti-Slavery, Non-Resistance, etc.

Brisbane and the Social Reformers followed up their first efforts at propagandism by a great master-stroke. In the early part of the year 1842 they obtained entire control of a column of the *New-York Tribune*—then on the rising tide which has since made it one of the most popular and influential newspapers in America and the world. For more than a year Brisbane edited his daily column. The popular features of Fourierism—"Attractive Industry," "Compound Economies," "Democracy of Association," "Equilibrium of the Passions"—were set before the *Tribune's* vast public from day to day, with the art and zest of a young lawyer pleading before a court already in its favor. Interspersed with these topics were notices of Socialistic meetings, reports of Fourier festivals, toasts and speeches at celebrations of Fourier's birthday, and all the usual stimulants of a growing popular cause. The rich were enticed; the poor were encouraged; the laboring classes were aroused; objections were answered; prejudices were annihilated; scoffing papers were silenced; the religious foundations of Fourierism were triumphantly exhibited. To show how gloriously things were going, it would be announced by the Socialists on one day that "Mr. Bennett had promised us the insertion of an article in this day's *Herald* in vindication of our doctrines;" on the next, that "The *Democratic* and *Boston Quarterly Reviews*, are publishing a series of articles on the system from the pen of A. Brisbane;" and the next, that "we have obtained a large hall, seventy-seven feet deep by twenty-five feet wide, in Broadway, for the purpose of holding meetings and delivering lectures."

The next year Brisbane established an independent paper in New-York city called *The Phalanx*, edited by himself and Osborne Macdaniel, devoted exclusively to the doctrines of Fourier. The first number contains a statement of practical experiments in operation and in contemplation which shows how fully the claims of Socialism had already been presented to the American people. In Massachusetts the Brook-Farm, Hopedale and Northampton Communities had been founded; in

New York the Jefferson County Industrial Association and the Moorehouse Union were already started, while the Ontario Phalanx was organizing; in Pennsylvania, we are told, there were several Associations, of which the principal one was the Sylvania; Illinois and Indiana were both stirring with the new leaven; in Michigan the doctrines of Association had spread quite widely, and "an excellent little paper called *The Future*, devoted exclusively to the cause, had been established at Ann Arbor, where an Association had been projected;" the North American Phalanx had been planned in New Jersey; and "quite a large number of practical trials are talked of in various sections of the United States."

At the end of eighteen months *The Phalanx* was discontinued and *The Harbinger* commenced at the Brook Farm Community. This was a great advance. Here was concentrated an extraordinary amount of talent. It was the school that trained most of the writers who have created the newspaper and magazine literature of the present time. Their work on the *Harbinger* was their first drill. Fourierism was their first case in court. The *Harbinger* was published weekly, and extended to seven and a-half semi-annual volumes, five of which were edited and printed at Brook Farm, and the last two and a-half at New-York, but by Brook Farm men. Its issue at Brook Farm extended from June 14, 1845, to October 30, 1847; and at New-York from November 6, 1847, to February 10, 1849. The *Phalanx* and *Harbinger* together covered a period of more than five years."

Among the writers for *The Harbinger* were Albert Brisbane, three of the Channings, Joseph J. Cooke, Christopher P. Cranch, Geo. W. Curtis, Hugh Doherty, John S. Dwight, Geo. G. Foster, Parke Godwin, T. W. Higginson, Henry James, Marx E. Lazarus, Osborne Macdaniel, John Orvis, J. M. Palisse, George Ripley, Francis G. Shaw, W. W. Story, and J. J. Garth Wilkinson; not to mention John G. Whittier, James Russell Lowell, Horace Greeley and others who contributed only occasional articles.

Besides such notable Socialistic periodicals, as *The Phalanx* and *The Harbinger*, there were several of more limited circulation, like the *Practical Christian*, published at the Hopedale Community, the *Communist*, published at the Skaneateles Community, *The Future*, published at Ann Arbor, which helped keep the subject alive in the public mind; as did also the general press of the country, by its occasional reports of the progress or failure of Socialistic experiments and by its criticisms of the entire movement.

After the daily column on Socialism had disappeared from *The Tribune*, and *The Phalanx*, *Harbinger*, *Future*, *Practical Christian*, *Communist* and other kindred publications had expired, other methods were found to fasten public attention on the great subjects of Socialism and Communism. New Communities sprang into existence with better prospects of a long life; and a new class of literature began to make its impression. The Shakers sent out from time to time a pamphlet or book; the German religious Communities did likewise; and the Oneida Communists, besides publishing pamphlets and books, issued their weekly periodical. In 1855, the Rev. Adin Ballou, founder of the Hopedale Community, published an elaborate work on Socialism, which discussed at length the various systems which had been put in practice in this country. In 1867, Wm. Hepworth Dixon published his "New America," which was translated into many languages, and went into all the world, and every-where made known the claims of American Communism. In 1870, Lippincott & Co. issued Mr. Noyes's great work, entitled, "History of American Socialisms," which faithfully recounts the successes and failures of the scores of Communities and Associations which have existed in the United States. Its circulation and extended reviewal by nearly all the leading periodicals and newspapers had an important influence upon the public mind. It greatly encouraged hope in the possibilities of Communal and Associative life, while it discouraged premature and fool-hardy experiments. This was the first attempt at any thing like a thorough

history of American Socialisms, and received the highest commendation from the Press. It is already regarded as a text-book among Socialistic students; and its lessons of hope and warning will be read by the thousands whose attention is turned to the great subject of which it treats. The *Daily Graphic* recently said of this work: "Perhaps the best of all [the Socialistic literature] is Noyes's History of American Socialisms, which has obtained less notice than its rare merits deserved. In time it will be regarded as the standard work on the history of Socialism in this country."

Wright's "Principia of Social Science," published by the same well-known house, is a late and important contribution to the general subject; and the fact that in less than two years a third edition of this large work is called for shows how strong a hold Socialism has upon the readers and thinkers. The author has received one hundred and thirty notices of his work from the press and prominent men in this country and England.

The work just published by C. P. Somerby, New-York, entitled "The Theory of Social Organization"—a translation from Fourier by Albert Brisbane—is another important contribution to the Socialistic literature of this country.

Finally we would call attention to Charles Nordhoff's "Communitic Societies of the United States," published by Harper & Bros. 1875. Mr. Nordhoff is well known as the author of several popular works, editor of the *New-York Evening Post*, and superintendent of the Washington Bureau of the *New-York Herald*. He made a personal visitation of all the Communitic Societies of the United States, traveling for this purpose from Maine in the East to Oregon in the West; and describing their theories and practices, industries and condition, he again presents the claims of Socialism and Communism to the American people. This work has all the more weight from the fact that he himself is not a Communist, nor even a Socialist, and that his enterprise was undertaken in the interest of political economy, or, in his own words, from "that interest with which every thoughtful and kind-hearted person must regard any device or plan which promises to enable at least the more intelligent, enterprising and determined part of those who are not capitalists to become such, and to cease to labor for hire;" and his verdict is that "Communists live well, and much more wholesomely than the average farmer;" that "Communists are temperate, and drunkenness is unknown among them;" that "Communists are tenderly cared for when ill, and in old age their lives are made very easy and pleasant;" that "Communists are the most long-lived of our population;" that the "Communal life provides a greater variety of employment for each individual, and thus increases the dexterity and broadens the faculties of men;" that "Communism offers a wider range of wholesome enjoyments, and also greater restraints against debasing pleasures;" that "Communism gives independence, and inculcates prudence and frugality;" that "Communism relieves the individual's life from a great mass of carking cares, from the necessity of over-severe and exhausting toil, and from the dread of misfortune or exposure in old age;" and that, in short, life in a contented and prosperous Community is in all material aspects so superior to the life of an ordinary farmer or mechanic, and more especially of working men and their families in our large cities, that he "sincerely wishes Communism might have a further development in the United States." Such a verdict from such a source, after a visitation of all the Communities, is of great value. The claims of Socialism and Communism cannot sleep with such a verdict clearly before the American people. Had it been brought to the attention of Prof. Huxley he would never have said that the claims of Socialism and Communism will demand to be heard ere Americans celebrate their second centennial; he would have acknowledged that they had already been heard, and that the principles they represent are playing an important part in the development of the nation.

SOCIAL REGENERATION.

From the *Graphic*.

The literature of Socialism, so far as permanent works are concerned, is not a very large one. A great deal has been said and written touching the reorganization of society, but much of it is in ephemeral publications, pamphlets, review articles, compendiums, and the like, which have not much permanent value. The notable books can be counted on one's fingers. Perhaps the best of all is "Noyes's History of American Socialisms," which has obtained far less notice than its rare merits deserved. In time it will be regarded as the standard work on the history of Socialism in this country. Mr.

Charles Nordhoff's book is an interesting compilation; but we judge that it did not have a large sale. Mr. Albert Brisbane issued a translation of certain of Fourier's works some years since, but that edition is now entirely out of print. The same writer has now translated another work by Fourier, entitled "The Theory of Social Organization," which is published by C. P. Somerby, in Eighth Street. This last work will be sought for by people who are interested in Socialism generally, but more particularly by those who have been attracted by Fourier's peculiar theories. When Brisbane, Greeley, Godwin, Ripley, Dana, and the rest began to theorize about attractive industry and the supposed important discoveries of Charles Fourier in sociology they secured the attention of many of the brightest and most cultured of our people. Indeed, it is remarkable how many notable men have been brought to public notice by that socialistic afflatus of a quarter of a century since. It is curious to note that impressionable and poetic minds are liable to be attracted by these dreams of human perfection, of improved social conditions, and of the possibility of realizing a heaven upon this earth. It will be remembered that Coleridge, Southey, and Wordsworth, in their early youth, before their judgments ripened, proposed to found an earthly paradise on the banks of the Mississippi; and we had occasion to remark not long since, in noticing the death of an eminent person, "that nearly every one whose name had become a power in literature and art had at some period of his youthful career been interested in dreams of social regeneration and human perfectibility."

This new translation of Fourier is preceded by a really well-written introduction by the translator, Mr. Albert Brisbane, who claims that the test of prevision, which indicates science, stamps Fourier's works as coming under that category. He foretold that "feudalism" of the present age in the formation of joint-stock companies to carry on mercantile and manufacturing enterprises. Fourier foresaw nothing but evil in these partial applications of the theories of association, which he held in their full application would be the ultimate salvation of mankind—salvation, we of course mean, in a material sense. This is not the place to discuss Fourier's theories; but it is somewhat remarkable that this book should be published now, when a revival of interest in Socialism is being looked for by the socialistic bodies already in existence. A new paper—the *American Socialist*—has been started, to be the organ of the movement, and Samuel Leavitt and others are hard at work instituting fresh socialistic ventures. There is much food for thought in this last work of Brisbane. It must, however, be disheartening to him to reflect how few are his disciples now compared with the multitudes who accepted Fourier a quarter of a century since.

FAMILY COMMUNISM.

{ Whitinsville, Northbridge, Mass.,
Sept. 30, 1876.

DEAR SOCIALIST:—The founder of this beautiful village, Mr. Paul Whitin, was a family Communist—as will be seen—without knowing it; and probably never heard or read any thing on the subject outside of his Bible. This veteran worker, of the early New England stock, was born in 1765, in the adjoining town of Uxbridge, from which Northbridge was set off many years ago. The parents of Mr. Paul Whitin were honest, God-fearing, hard-working people. At an early age their son Paul was apprenticed to a blacksmith. Serving out his time to the entire satisfaction of his master, he embarked in the business of manufacturing scythes and hoes on his own account and in a small way.

Mr. Whitin soon earned the reputation of doing honest work, for it was said that his scythes and hoes partook of the honesty of their maker and were greatly prized. In due time the young Paul married and had children. Sons predominated, and the father, no doubt, was very thankful; for he wanted co-laborers in his business, having purchased a small cotton-mill near his hoe-shop. The sons all proved to be mechanics, but John excelled the rest in ingenuity. So the making and repairing of machinery for their small factory, which naturally fell to him, was greatly to his taste.

In 1826 the firm of "Paul Whitin & Sons," in the obscure, wild, rocky dell in the wilderness part of the town of Northbridge, began to be known in the city of Providence, R. I. and elsewhere, as manufacturers of cotton cloths; and their credit stood well, for they were reported as strictly honest, strictly moral, and equally industrious. Paul Whitin had located himself on Mumford River, which takes its rise from two large ponds called "Badluck" and "Momechogue," some nine miles west of here.

Probably in no part of Worcester County could

there have been found a spot so completely abandoned by nature to gray granite ledges, bowlders and rocks of all sizes and shapes, as this region was fifty years ago, when Paul Whitin first pitched his tent there. The ground on either side of the stream rises gradually to hills of considerable eminence which are still covered with forest trees.

During the half century that has passed since the Whitin's began to utilize the rocks which were lying round idle, like an army of tramps with nothing to do, the growth of the village has been as uniform from year to year as the growth of the gigantic oaks in the surrounding forests. To-day not a rock or a ledge is to be seen that is not doing some useful or artistic service. Founded upon the principles of entire integrity in their dealings with each other and with the business world the firm of "Paul Whitin & Sons" has created, like the Cheney's of Hartford, a model village, of two thousand inhabitants, that manufacturers every-where would do well to imitate. Their total wealth is among the millions, but how far up the scale I am unable to say.

While taking a ride about this picturesque village in company with Mr. Charles Whitin, one of the Company, I learned many interesting facts concerning their history as manufacturers. For forty years, from 1826 to 1866 the family held all their property in common. No accounts were kept between them. And what may be regarded as a remarkable feature of this little Community family, was that, after the death of their father in 1831, the widow, while she lived, and her sons and their families, continued in their Communitic relation for thirty-five years with entire harmony in the conduct of the affairs. The faculty for agreement among them must have bordered on the marvelous, not to say the miraculous.

The expenditures in enlarging their facilities for manufacturing, in improving and embellishing their grounds and dwellings, must have amounted to millions during the past few years. And still improvements are going on, notwithstanding the cry of hard times. The residences of the three brothers, Paul, John and Charles, are scarcely equalled in city or town for genuine beauty and convenience. Nor have they been unmindful of the welfare of their hired help, as they call their employes. The tenant houses, five or six hundred in all, are owned by the Whitins, and they have spared no pains or expense in erecting neat, substantial dwellings, locating them on the four or five roads radiating from the factories in the center. All of them are painted, but in various colors, and are so grouped with reference to style and color, as to present to a distant observer the appearance of an exquisite bouquet.

Within the past two years the brothers have erected at their own expense a large public building of fine architectural proportions. The audience-hall will easily accommodate fifteen hundred people. On the floor below are elegantly-finished rooms for the village and town libraries, committee-rooms, recitation-rooms, and a lecture-room for free societies, or for whoever may apply for them for beneficent purposes. Even a "Lock-up" is provided for the reckless who may drift in there from liquor neighborhoods; "but this was added," said Mr. W., "more for the town at large, than for the village." And here I may mention that the Whitins, from the father down, have never allowed alcoholic drinks of any description to be sold in their village or used by their employes.

During the past few years of general stagnation of business the Whitins have kept their mills and shops running mostly on full time; but when hands could be spared as well as not from indoor work, employment has been found for them out of doors. For instance, John C. Whitin has given employment to thirty men the past season in blasting and digging rocks in a forty-acre lot, laying them up in a stone wall inclosing it, six-feet wide and five feet high. When the work on this lot is finished, not a stone as large as a man's fist will be found in it. Five or six tons of hay to the acre is the yield expected. That is a fair sample of the thoroughness with which the Whitin brothers do their work in-doors and out.

A division of their vast property, which occurred in 1866 (thought advisable on account of the increase of their families in the third and fourth generations), was accomplished among themselves with entire satisfaction to all concerned. The machine-department, over which his mechanical genius had always presided, was set off to John C. Whitin. Some years since his inventive genius produced a new machine—a cotton picker, if I am not mistaken,—for which he procured a patent. Believing also that he could manufacture the machines to better advantage than any one else, he retained the

right to do so. Already owning one of the largest machine-shops in New England, he at once nearly doubled his facilities for meeting the anticipated demand for the new machines. He was not disappointed, for orders came in freely from both sides of the Atlantic. Of course, his profits were large, but the vast amount of machinery manufactured in his shops, which are said to be among the largest in the world, have always given entire satisfaction to his numerous customers.

In summing up this interesting case of the Whitin family, the faculty of agreement among them is clearly and emphatically the secret of their success. The founder of the family was known as a man possessing the disposition to discover as many points of agreement with his neighbors as he conscientiously could. He did not belong to any church, yet he was regarded as a Christian man. He was a hearty supporter of all public institutions that were calculated in any degree to elevate human kind. His sons seem to have inherited their father's noblest faculty—agreement. And to that inheritance they manifestly owe, in a great measure, their prosperity. And here I beg leave to remark, that, for the lack of this faculty of agreement, hundreds, yea, thousands of business firms and coöperative movements, with lucrative industries in their hands, have gone down. True, the faculty of agreement requires a high degree of heart-refinement and discipline of the will. I do not say that a family or an association must be religious in order to develop this faculty of agreement, but I do say that they must have the disposition to think well of their neighbors, and be ready to sacrifice self for the public good, and slow to think more highly of themselves than the truth about themselves will justify. The communism of the Whitins has not extended itself beyond their kith and kin as to the mere property feature of it, yet it may be said, and said truly, that its influence is felt throughout the village, town, and surrounding country. Indeed, there is here a wholesome atmosphere of morality that is felt as soon as one enters the village. And if all firms and families could be by any means persuaded to cultivate this most neglected faculty of agreement, it would insure success in multitudes of cases where disastrous failures have wrought misery and ruin.

The example of the Whitins must be a blessing to any community, for they are modest, unassuming, plainly-dressed men, who attend to their various businesses in as quiet a manner as though they themselves were only employes to a higher firm to whom they render their daily accounts. G. C.

CORRESPONDENCE.

Boston, Oct. 3, 1876.

EDITOR AMERICAN SOCIALIST:—I devote a few moments only to correcting some mistakes of "Solus" in the article on Brook Farm published in your issue of the 21st Sept.

It is pleasant to those who knew it as I did, to think that the memory of that institution is regarded with good feeling by persons scattered the country over; but it is not to be wondered at that in an article written by one who has only his memory to guide him, there should be some departures from facts, and perhaps the most prominent one is that Theodore Parker was a contributor to the *Harbinger* as well as a visitor to the institution.

Mr. Parker never wrote a line for the *Harbinger*, and had no sympathy with the Associative movement. He never wrote a word in its favor, and he never visited the place except to see his friends, Mr. Ripley being one of them. His writings do not convey any thing to the reader, of coöperation or of building up any institution whose motive is akin to Socialism. His power and his design of life was to break down the crudities, superstitions and wickedness that he found mixed up with modern theology. The *Harbinger* criticised with severity his position on the wrongs and woes of the laboring class.

The next mistake was to connect Mr. Ripley with the Romanist Church. He has never expressed any sympathy with it, and it can hardly be expected that he, as founder of the Brook Farm experiment, in which he spent years of energy and used up his means, shall to-day or at any other time write out his failure for the public gaze.

I understand Mr. Ripley's position to be, that the institution was simply an experiment, which to the public was a failure, and therefore, though not objecting to any one's writing about it, he would not do so himself. Mr. Ripley is a very modest man, a man of deep and sincere feelings, and with a great sense of propriety. I doubt that he ever expected any notoriety when he went with a few friends into a quiet country place to live a just life in the "West Roxbury Community."

Mr. Geo. Wm. Curtis was only a six-month scholar

at the Farm; possibly he was there longer, but there for tuition and not as a member. Of the other gentlemen mentioned, none will probably ever write any history of its career, but yet it will be written soon, as we have been told in your columns.

Mr. Francis G. Shaw, a neighbor and a friend, could hardly be called with any fairness a "doctrinaire."

The final statement about "brains in and around Brook Farm" reads very prettily, but was not "Solus" one who was in? I was certainly around there at that time. J. T. C.

ED. AMERICAN SOCIALIST:—

THE history of Fruitlands found in No. 14 of the AMERICAN SOCIALIST is of much value. Though unable to live out the communistic and hygienic principles which that people so much loved, they were able to leave their testimony in behalf of purity and the elevation of our race.

The failure of nearly all novel schemes for lack of experience in their execution at first, has seldom, if ever defeated their final success. Such disappointments are but the narrow gates at which the experimenter must for a time delay, and through which he must then pass to achieve final triumph.

Never in the world's history, has the communistic principle been so well understood and so favorably regarded as to-day. No more certain is it that there is a social science which persons can and do learn, than that people are progressing in the communistic life of which the Fruitlands people were, to my mind, a superior type. Indeed, this may account, in part, for their failure. As an editor once wrote to a contributor, that his article was too good for his readers, so those Communists may have been too good for the world.

Especially would we commend their simple and pure hygienic principles. These are indispensable to all progress, and must be known and observed by all reforming Communities. It may well be considered whether the non-observance of these has not in a large measure contributed to the downfall of many. I am now writing in one of near seventy years' standing, the older and unhygienic members of which concede that had they more strictly adhered to their rules against the use of tea, coffee, pork, tobacco, wine and drugs, they had now been waxing instead of waning—in the upward, rather than the downward grade. The proprietor of the organ of the Industrial Life-Insurance Association of Ohio assured me a week ago, that the life of their order was threatened by the destructive agency of beer among their German members. Such poisonous drink will gnaw out the vitals of individuals and Communities. Hence such Communities as practice hygienic principles will succeed the best and survive the longest. W. P.

EDITOR AM. SOCIALIST:—THE diffusion of science, literature, and general intelligence in the civilized world, has never been so broad and so nearly universal as in this hundredth year of our nationality; and in this work the AMERICAN SOCIALIST is playing a part well worthy of commendation.

Though the imitation of the Christ-beneficence, exhibited to the people on the hills and in the vales of Palestine, has been very long delayed, it is now in hopeful progress, bidding fair to annihilate land monopoly, grasping illiberality, inequitable commerce, health-destroying household drudgery, the isolated, unsocial, money and labor-wasting home, and the subservience of woman to the dictation of man. Such an annihilation your movement, with your enlightened physiological and religious views, and with the efficient aid of the coöperatives, and the wide-spread "grange" organizations, must, though other centennials intervene, make the down-trodden universally rejoice.

I am rejoiced by the fact that the moral and pecuniary condition of the Oneida Community is far better than I had supposed, previous to my recent visit. Its farming, gardening, fruit and stock, I found very favorably developed, as also its human culture; and I do not doubt that the Community are living much more happily than an equal number of persons taken from what is called the best portion of civilized society in their wealthy and refined, but isolated homes.*

Being seventy-five years old, done with labor, and with the will-o'-wisps of passion, I endeavor to judge by the works that appear more than by theories. The fruit known to be excellent, I can not conclude the tree is corrupt. Figs come not from thistles. Brambles grow no grapes.

Your house has many mansions, and all are orderly,

*Many of the good things which this writer saw at O. C., should be set down to the credit of general Communism; for Nordhoff found them in nearly all the Communities which he visited.—ED. AM. SOCIALIST.

neat and tasteful. You have a beautiful place to live in; you seek no sale of your labor, ask no stinted wages, fear no want, have neither paupers, criminals nor penitentiaries, nor need of hospitals, and bid fair to induce the millions plagued with all the ills of life, from many of which you are exempt, to organize their own homes on the co-operative and unitary plan, to live as happily as you seem to live in your well appointed Community. Auburn, N. Y. T. N. C.

RAISING NUT TREES.

EVERY true lover of nuts likes to raise trees and test the different varieties. The very best kinds should be selected for cultivation, and if the seeds are saved from the most perfect of them, the chances for producing good fruit will be more certain. The best method for keeping nuts for seed is to let them get quite ripe before gathering; then partly dry them and mix in dry sand, put them in thick, mouse-proof boxes, and bury in sand on a dry bank. In spring select a rich, loamy soil, plow deep, pulverize well, drill in the nuts far enough apart to allow the trees some space to grow, and room to cultivate between the rows. As soon as the young plants appear, the soil should be loosened around them frequently, which will effectually prevent weeds from growing, as well as hasten the growth of the plants.

After the second year's growth it might be well to clip off the ends of the vigorous side branches, thus sending the life into the main stem. As the stalk grows stouter the branches may be cut close. However, it is better to leave them on a little too long, than to have slender, top-heavy trees.

I would not transplant until they are large enough to be staked, or till they are three or four years old. The ground, if intended for an orchard, should be subsoiled, and the holes for the young trees dug deep, and fertilized with a little old manure unless the soil is very rich. The trees may be carefully dug, saving all the roots and leaving them as long as possible and free from bruises. If a part of the soil can be removed with them, all the better. The roots that chance to get cut by the spade, should be cut clean from the under side, in order that the rootlets may start in the best direction. They must be covered with earth or cloths until they are set out.

In setting, some advise to lean the oak a little toward the west, or in the direction of the prevailing winds. The young trees may be set at the same depth as when taken up. The roots should be carefully spread, and fine soil packed tightly around them with the hand, and then filled in with dirt and trodden down firmly. A good stout stake with a string and cloth fastened tightly around it finishes the job, and the storms may come. Stir the ground often until dry weather, then spread a thin layer of manure, or a thick coating of chip dirt, old straw, or other litter. These are of great benefit the first year, saving the labor of stirring the soil.

After the first year's growth, in order to make handsome and fruitful trees, it is necessary to use the knife freely. I prefer training the main shoot as leader, encouraging the branches that start out at nearly right angles, and checking or cutting away those too much inclined upward, as they are apt to split off when laden with fruit, or snow. I would cut away all branches not radiating from the center of the tree, as well as all cross branches, leaving them far enough apart to let in light and sunshine, and keep the tree symmetrical in every direction. This can be done by clipping back those branches which have a tendency to get ahead of the rest, and an abundant crop of nuts may be expected. C. E.

MACAULAY'S METHOD OF WORK.

As soon as Macaulay had got into his head all the information relating to any particular episode in his history (such for instance as Argyll's expedition to Scotland, or the attainder of Sir John Fenwick, or the calling in of the clipped coinage), he would sit down and write off the whole story at a headlong pace; sketching in the outlines under the genial and audacious impulse of a first conception; and securing in black and white each idea and epithet and turn of phrase as it flowed straight from his busy brain to his active fingers. His manuscript at this stage, to the eyes of any one but himself, appeared to consist of column after column of dashes and flourishes, in which a straight line, with a half formed letter at each end and another in the middle, did duty for a word. It was from amid a chaos of such hieroglyphics that Lady Trevelyan, after her brother's death, deciphered that account of the last days of William, which fitly closes the "History." As soon as Macaulay had finished his rough draft, he began to fill it in at the rate of six sides of foolscap every morning, written in so large a hand, and with such a

multitude of erasures, that the whole six pages were, on an average, compressed into two pages of print. This portion he called his "task" and he was never quite easy unless he completed it daily. More he seldom sought to accomplish; for he had learned by long experience that this was as much as he could do at his best; and, except at his best, he never did work at all. "I had no heart to write," he says, in his journal of March 6, 1851; "I am too self-indulgent in this matter, it may be; and yet I attribute much of the success which I have had to my habit of writing only when I am in the humor, and of stopping as soon as the thoughts and words cease to flow fast. There are, therefore, few leas in my wine. It is all the cream of the bottle." When, at length, after repeated revisions, Macaulay has satisfied himself that his writing was as good as he could make it, he would submit it to the severest of all tests, that of being read aloud to others.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 12, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

THE story of the WHITIN family, which we publish, carries a lesson with it, as our correspondent so ably shows. But it is not a case without parallel. Other families have also achieved immense success by the same happy faculty of agreement. We have already told the story of the CHENEY BROTHERS of South Manchester, Ct., and our readers will notice the great similarity of their career to that of the WHITINS. They are also manufacturers, and have much improved the circumstances of their workmen while making a great fortune for themselves. Another case is that of HARPER & BROTHERS of New-York. We understand that they do not divide their earnings, but each one draws what money he needs, and the surplus remains to increase the business. As fast as the second and third generations arrive at proper years they are admitted as partners. The ROTHSCHILDS of Europe have not only pursued a similar policy, but have scrupulously intermarried for several generations. These are cases of "Family Communism," and show the tremendous power there is in agreement and harmonious co-operation. Doubtless, if we knew the history of all the most successful people, we should find many such cases. Communism merely claims an extension of the same principle, so as to include hundreds, or even thousands, instead of a few blood relations.

SOME weeks ago we commented, in a short editorial note, on one of the possible economies of Communism to be found in the matter of newspaper-reading. We wrote:

"One of the many small but choice economies of Communism is this. The two or three hundred members composing the Communistic family have no need to spend a half hour each day in reading the newspapers in order to keep themselves informed of what is going on in the world. Not at all. They can save their time for more improving employments and yet lose nothing; for on taking their seats in the evening meeting, a concise but careful summary of all important and interesting current events is presented by a capable person to whom the duty has been allotted. Besides the immense saving of time which this arrangement secures, it wholly prevents that distressing dissipation of mind which habitual newspaper-reading so engenders. The news-reporter, moreover, carefully excludes from his report all accounts of murders, brawls and other crimes which have no important bearing and which are so thrust into the eye of one who opens a newspaper. The relief and satisfaction which this little Communistic convenience affords, is highly enjoyable. With heaps of newspapers coming in every mail, one seldom feels the need of opening them. The office of news-reporter can be filled by rotation, and thus prevented from becoming burdensome. We see no reason why one man could not save the time of thousands in such a way as this."

Since this was published several newspaper writers have taken to exercising themselves over it as an instance of the intolerable tyranny which the leader of a Community may wield over his "weak-minded followers." One of our critics, writing in London, declares that this is "precisely what the Czar would do with his great community if he could, and tries his best to do; that is, to present to his people all that he deems it necessary they should know of current events, or of what may tend to give a bias to opinion."

The plain imputation is, that this "economy" is only

a contrivance for suppressing certain kinds of information which might make the common people less manageable. Nothing could be more incorrect or absurd than such a supposition. The fact that one person reports the news every evening to all the rest in meeting assembled, does not prevent any of the others from reading the papers to their heart's content, except as the report is so thorough as to satisfy their appetite for news. In the Oneida Community, for instance, where well-nigh or quite a hundred different newspapers and magazines are regularly received and made accessible in the reading-room, any one may read either or all of them if so inclined and gifted with sufficient endurance. But it is found that a great many persons of all ages prefer to have a public report to supplement their private reading, or to save themselves the labor of looking over the various publications every day. It is really what we stated, "a small, but choice economy of Communism."

It is doubtful if the people of this country realize the extensive spread, and the strong hold upon the people, which the co-operative movement has already made in England. It is achieving a very substantial success. The organization known as the Wholesale Society, having its headquarters at Manchester, with branches in Newcastle and London, now comprises 574 smaller shareholding societies, with a total individual membership of 274,005, and an annual business of over \$12,000,000. At the meeting of the Wholesale Society, lately held on the occasion of its fiftieth quarter, the managers of its various departments, as Grocery and Provision, Drapery, Boot, Shoe and Furnishing, Bank, Biscuit, Sweet and Soap Works, Ouseburn Engine Works, etc. made their reports, 257 delegates being present, representing 132 societies.

The security of the shareholders seems to consist largely in the publicity given to all their affairs at these quarterly meetings, and in the perfect freedom to inquire into, and to criticise which every delegate possesses. Every item of expense is subjected to a most critical inspection, and the managers are immediately called upon to explain if there is any thing in their reports not readily understood. The report that their Drapery Department had sold £8,712 less than last quarter brought on a prompt criticism of its management and general condition and prospects. Some distrust was expressed as to the necessity of a new steamer which had been purchased, and in which a deputation had made a trip to France. It was explained that this trip was necessary to make arrangements for loading and unloading their vessels, as was also a trip made to Ireland to visit the various butter depôts. A delegate thought the item £489 for "miscellaneous printing" ought to be explained, and the explanation was at once given. And so on. With their affairs subjected to the scrutiny of so many practical men interested in the success of the various enterprises in which they engage, there is little danger that serious losses can occur.

The trade of the Wholesale Co-operative Society is constantly increasing. The sales for the fiftieth quarter were £85,773 greater than in the corresponding quarter of last year, which is accounted for by the addition of 40,039 individual members of the shareholding societies which purchase of the Wholesale. The *Co-operative News*, the organ of these societies, urges that an active propagandism is needed to extend the movement. The confidence felt in it is evidently strong and general among its quarter of a million members. One feature of the quarterly meetings which appears prominently in the reports, is the good-natured, temperate, gentlemanly spirit shown in discussing expenses, losses and bad management. Quite a liberal feeling is manifested towards the responsible managers of the several departments, and there would seem to be a very good degree of unity and harmony of opinion.

THE transit of the new planet, Vulcan, which was promised by M. LEVERRIER, on Oct. 2d or 3d, has failed to appear, though eagerly looked for by both American and European astronomers. This planet is so small and so enveloped in the sun's light, as to render it almost or quite impossible to find except at its periods of transit; and precisely when these will occur has not been determined with perfect certainty. The hypothetical existence and situation of Vulcan were determined by LEVERRIER, from the aberrations of Mercury, in a manner similar to that by which the planet Neptune was discovered by the same astronomer from calculations based upon certain irregularities in the orbit of Uranus; and though its non-appearance on the present occasion gives rise in some quarters to doubts of its reality, the opinion of so high an authority as LEVERRIER that such a planet does actually exist, is entitled to great weight,

even in the face of adverse appearances. DR. PETERS, of Hamilton College, who is a careful and industrious astronomer has little or no faith in the existence of this planet; but LEVERRIER has telegraphed to this country recommending a further examination of the sun's disc at another date. In view of the conflict of authorities, and the failure of the planet itself to put in an appearance we are forced to suspend judgment in the case, and wait for further evidence.

THE TRAMP NUISANCE—ITS CAUSES AND CURE.

THE Tramp has become a recognized institution of the country. Confined a few years ago to the older Eastern States, he is now found in the far West, and is a great and growing evil every-where. In Iowa and other Western States tramps go in droves and exhibit a boldness proportioned to their numbers. They pillage farm-houses, plunder hamlets, and stop railroad trains. Hundreds are reported to have passed through a village in a single day. In some parts of the country they have a regular organization and definite routes of travel. We are flatteringly told that another centennial will find us with a population of two hundred millions; what if twenty millions of that number are paupers, tramps and criminals? The possibility ought to induce thorough study of the whole subject and a patient investigation of the causes of the evil. This done, the remedy may suggest itself.

In making the investigation it may be safely assumed at the outset, that the causes of the evil are such as are common to this and other countries, and in no sense peculiar to the United States. Twenty years ago one-twelfth of the entire population of Italy were paupers, while thirty years ago more than one-seventh of the population of Belgium belonged to the same class, and in parts of East and West Flanders the condition of things was even worse than this. All old countries are cursed with beggars and vagrants unless their laws positively prohibit mendicancy, and even then the same evil exists in other forms.

In the second place, it may be assumed that the evil does not necessarily result from national poverty. The United States at the present time is full of natural and manufactured products. We have more than sufficient food to feed our forty millions, and land to increase the present products many fold. We have woolen and cotton goods to supply additional millions, and factories that are idle no inconsiderable part of the year.

The causes evidently lie deeper; and when they are discovered we are confident that one of them at least will be found to be the narrow and limited family home. We make no charges against marriage; but let us see in how many ways the small family may furnish recruits to the army of beggars and vagrants:

1. Death may take away the father of a family; and the mother, being unable to support the children, they may be turned adrift to shift for themselves; and in such cases the chances are that they will become beggars or criminals.
2. Death may snatch the mother; and, as it is generally impossible for a man to give faithful attention to business and at the same time give to children all the parental care and instruction they need, they are pretty sure to suffer and in thousands of cases "go to the bad."
3. Death may take both parents; and then the chances are more than doubled that some of the children will gravitate toward Carlyle's devil's regiment of the line.
4. Divorce may separate the parents, and deprive the children of their natural birthright—the faithful, fostering care of both father and mother and filial respect and love.
5. One or both parents may be addicted to drunkenness or other bad habits, and so by positive example train up their children for the regiment aforesaid.
6. One or both parents may lack the ability or education essential to the proper discipline and instruction of their children.
7. One or both parents may be stricken down with sickness, and rendered incapable of either properly supporting or training their children; and so they be left to follow ways that lead to vagrancy.

8. The small family circle may be too poor in its objects of interest to satisfy the legitimate desires of its members. This is a prolific cause of intemperance and other evils that create paupers and tramps. The isolated family circle, especially in places remote from villages and cities, is often extremely dull, and wholly incapable of affording the excitement and interest without which life seems to many scarcely worth the living. This is a principal reason why young people rush from the coun-

try to large towns and cities—to return, perhaps in a majority of cases, a few years later, miserable beggars and homeless wanderers.

In these and other ways the small family plainly contributes to the multitude of unfortunates under consideration; and in all these respects the enlarged family contemplated by Communism offers securities. In Communism neither death, nor sickness, nor divorce, nor poverty can deprive children of their birthright of care and education. Of these they are secure, though deprived of both parents. A large family, too, contrasts favorably with a small one in that it furnishes greater attractions, and so lessens the temptations of the young to run to the towns and cities for relief from the limitations which too often exist in smaller families. Then, further, such habits as intemperance are much less likely to show themselves in a large family than in a small one. A man who could brave the public opinion of a large Community and exhibit himself in a state of intoxication would be a veritable monstrosity. Nordhoff says drunkenness is unknown in all the Communities.

Then, also, while many heads of families allow their children to grow up in ways that lead to crime and vagrancy, simply because they have no ability for government and instruction, in the enlarged family of Communism there are sure to be some naturally adapted to the business of rearing children aright.

Practically it is found that such Communities as now exist in the United States, instead of increasing the pauper army, by sending out men and women unable or unwilling to earn their living, do actually in many ways diminish its numbers. The Shakers are constantly receiving into their folds orphans and the children of poor people—the very material of which most of the drift-wood of society is made; and these children, though they may for the most part leave their benefactors as they come to maturity, are given a good common education, and brought up in habits of industry and morality that keep them from the vagrant ranks through life. The same is true to some extent of all the other Communistic Societies. And nothing can be more clear than that the tramp and pauper would entirely disappear from the earth could society be generally organized on the plan of the enlarged home instead of the small family.

It is reported that great numbers of Jews are this year returning to Palestine, and to Jerusalem in particular, there to fix their permanent abode. It would, no doubt, be more exact to use some other word than "returning," as it is most probable that few of those who are now going there have ever before placed foot on that venerable soil. But the old prophetic language naturally leads to the use of the word. We are not informed of the particular cause of this migration. The English papers call attention to the fact that it is confined quite exclusively to the poorer classes of Jews. None of the wealthy or distinguished members of that race show any unrest or disposition to remove.

A writer in the *Pall Mall Gazette* who claims to be himself a Jew, discusses the synagogue and its clergy. He shows that whereas the Jewish rabbis of the olden time were superior men who, in the evil ages of persecution, consoled the people by their eloquent exhortations and appeals, diverted their minds by learned discourses, and often by their skill shielded them from the attacks of their enemies, their clergy is composed, in these times, of men from the poorer classes. The wealthy Jews would now consider that their sons were degrading their social rank by entering the ministry. The clergy are not always sufficiently educated; no ordination is necessary; the principal requirements are a good voice and a ready faculty of going through the service. The Jewish minister is bound to marry, but is poorly paid, and is looked upon with little reverence. There is no progress nor enthusiasm among them. There is even a growing contempt among the Jews of England for their old religion of forms and ceremonies and the observance of certain days. Dr. Adler, their Chief Rabbi, writes, in a circular addressed to wardens of congregations under his charge:

"It is with extreme pain that I have heard of the disorderly scene that is to be witnessed in many of our metropolitan and provincial synagogues on the Day of Atonement, at the close of the concluding service, even in those places of worship in which the service of the day has been characterized by the most devout and decorous demeanor. Scarce have the echoes of the sublime ejaculation, 'The Lord He is God,' died away while the sound of the horn is still ringing, and the reader commences the evening prayer when many of the congregants fling off the Tallith and quit the sacred building in noisy and unseemly haste. I need not point out to you

how culpable is the conduct of those who thus interrupt the evening service, and disturb the devotion of their fellow-worshippers. During the solemn day they have been imploring the pardon of Heaven and promising sincere amendment, and their first act as the fast draws to an end is an utter and flagrant violation of the respect due to the House of God and a setting at naught of His worship!"

THE REDUCED SILK CROP.

EFFECT ON PRICES OF THE MANUFACTURED PRODUCT.

From the New-York *Commercial Advertiser* of Oct. 3.

To learn the actual condition of the silk market in New-York, both as regards the raw product and the manufactured article, and how far the recent extraordinary advance in price is warranted, our reporter has taken pains to inquire of the best informed sources concerning the views entertained, and learns that consumers of silk in any form (whether in dresses, trimmings, sewing-silk or twist), need not hesitate to buy all they require. Many retailers who have stock on hand, purchased before the advance in the raw material, are now selling at about the old rates, and their goods are bargains. When the stock that is now being manufactured of raw silk, purchased at the present rates, is brought into the market, prices of every thing made of silk must be higher, and will no doubt remain higher for some time to come. Although the advance in the price of raw silk since June has been almost unprecedented, and quite one hundred per cent., it is to-day no higher than it was in 1872 and 1873. The extreme low rate of May and June last was far

BELOW THE COST OF PRODUCTION AND IMPORTATION, and was caused by the accumulation of stock on account of the general stagnation of business. There is no doubt that speculation has had considerable to do with the sudden great advance of the market in raw silk, but that was a reason why dealers and consumers of raw silk should take time by the forelock and pick up all the stock they could, as the well-known fact that from the feeble growth of the worm in France and Italy, the production of European silk this year is reduced to a quantity about equal to two-thirds of the entire annual export from all China and Japan.

A threatened total failure of raw-silk production in Europe several years ago, from disease in the worm, led to a substitution of Japan seed both in France and Italy, which materially improved the stock of these countries. Last year the Japan Government issued an order against the exportation of silk worm's eggs, as they feared their stock would run out; hence the trouble and depreciated condition of the worms in Europe and greatly reduced production.

AN EXCELLENT SILK CROP IN JAPAN.

Japan, as the result of keeping its seed at home, has excellent silk this year, and as it approaches nearer to the grade of European silk, it has been taken at high prices on the Continent by manufacturers of the best dress silks. Although the present prices of raw silk in our market seem appalling, the material cannot to-day be imported from China and sold here at these prices and return a new dollar for an old one; and there seems to be no probability that prices will be any lower until we have a new crop, which comes in June and July of next year. The serious question of to-day with manufacturers is not at what prices can we buy silk, but where can we get a supply to fill our orders and keep our hands employed?

In a late address before the British Association at Glasgow, DR. ALFRED NEWTON made an energetic appeal for the adoption of some national measures for the prevention of the extirpation of certain species of animals which are gradually dying away as new countries become cleared and settled. It is well known that certain animals have become extinct during the last century, and Dr. Newton claims that unless the process is in some way stopped, the next century will "witness the extirpation not only of most of the peculiar faunas, but of a great multitude of other species of animals throughout the world." This is probably true, but it seems to be the result of the operation of the same law by which the American Indian is slowly disappearing—that of the survival of the fittest. The growth of civilization involves the ultimate destruction of every thing that it cannot assimilate; and this is true equally of animals as of men. We do not see any way to stop the process, except by ceasing to extend the area of civilization, or by each nation setting aside a large portion of wild land for the habitat of such kinds of animals as cannot live side by side with man. It may be questioned whether the benefit resulting to science from the preservation of these species will be such as to warrant the seclusion of large areas of land from cultivation. In a comparatively

new country, like our own, the amount of uncultivated land is sufficient to prevent the extinction of wild animals, and so such a step is for the present unnecessary; and in an old and thickly-populated region, like Great Britain, such a proceeding would be simply setting aside human for animal life, as every foot of ground is needed for the production of food. On the whole, the dying out of certain species seems to be only a continuation of the great process of development by which for millions of years, according to DARWIN and HUXLEY, the stronger forms of life have continually supplanted and extinguished the weaker.

MACDONALD'S MECCA.

The Site of two large Communities—the Believing Germans and their Success—the Owenites and their Failure.

[Editorial Correspondence.]

New Harmony, Ind., 1876.

NEW HARMONY will never cease to be an object of special interest to the students of Socialism; for it was the home of two large Communities. Nearly two thousand persons here sought to realize their high ideal of social life. First the believing Germans, who had followed George Rapp out of the Lutheran Church in Old Württemberg and across the ocean, removed here in 1814 from their previous home in Pennsylvania; and ten years later nine hundred people flocked hither in response to the invitation given by Robert Owen to "the industrious and well-disposed of all nations."

Germans, I have noticed, are guided by an unerring instinct in their selection of land. I have never seen even a "Pennsylvania Dutchman" who had settled down to farming on poor soil; and certainly no German Community has made any such blunder. The Ebenezers, the Bethelites, the Zoarites, the Rappites, all dwell in the fat places of the earth. In the selection of a home on the Wabash there was no exception to this rule. Here is the richest bottom-land and fertile upland: soil suitable for meadow and grain-field, pasture and vineyard; valuable timber, a freestone quarry, and a water-power.

The achievements of the Rappites in the ten years they occupied this domain were remarkable. They built a village containing over one hundred and fifty houses—about one-half framed or of brick, the rest of logs; they covered the hills with vineyards; they brought under cultivation 3,000 acres of the rich alluvial soil of the valley. "Their village," says Robert Dale Owen, "seen from the brow of the hill-range as one approached it from Mount Vernon, was picturesque enough: literally embowered in trees, rows of black locusts marking the street lines. Several large buildings stood out above the foliage; of which a spacious cruciform brick hall—the transept a hundred and thirty feet across—was the chief. There was also a church, a steam-mill, a woolen factory and several large boarding-houses. The private dwellings were small, each in a separate garden-spot. Adjoining the village on the south were extensive apple- and peach-orchards."

Most fortunately, I made the acquaintance at New Harmony of Gen. Twiggs, a very intelligent old gentleman of eighty-two years, and perfectly familiar with every ancient landmark. He remembered the removal of the first Community; the establishment of the second; was personally acquainted with the most intelligent of Owen's associates; and as he guided me through the village, and pointed out this and that object of interest, and told me of this and that celebrity who had visited the place, he gave me snatches of his own history, dwelling a little on the fact that he was the first speaker of the legislature of a neighboring State, and that he was once made bearer of Government dispatches to Mexico.

Owen's Community left few permanent marks. The special objects of interest in New Harmony are nearly all of Rappite origin. The Rappites must be credited for the village itself, with streets regularly laid out and running at right angles; for the long lines of shade trees; for the Old Granary, an immense structure of stone and brick with tile roof—the stone foundations rising more than twenty feet—and containing, besides its iron-barred windows, several small port-holes, through which it is supposed the Rappites intended to watch and "pepper" their enemies, in case they were seriously disturbed, as they feared they might be by their jealous neighbors. They must also be credited for what is left of the cruciform building mentioned in the preceding paragraph, etc. Nor have the Rappites lost their interest in the place, though a half century has passed since they took up their line of departure. They have just expended several thousand dollars for the benefit of its citizens. Purchasing the huge cruciform

structure, they demolished the principal part of it, and with the brick inclosed their old burial-ground, twenty rods square, with a wall four and a-half feet high and one foot thick, adding a projecting coping, and iron gates dependent on solid abutments seven feet in height. One wing of the cross was allowed to stand, and constitutes nearly half of the present Institute building (125 by 45 feet), containing a large public library, Masonic Hall, and five large well-furnished school rooms. The village made some contribution, but for the present really fine building, of which the citizens of New Harmony feel justly proud, they must mainly thank the Rappites. The latter intended it as a memorial building, and from its facade stand out the words: "In memory of the Harmony Society, founded by George Rapp, 1805." I was told that one condition of the donation insisted upon by the Rappites through their agent, Mr. Lentz, was that the old stone door which was wrought and designed by Frederick Rapp, the adopted son of George Rapp, should take its place unaltered in the remodeled building. His Highness Bernhard, Duke of Saxe-Weimar Eisenach, in his "Travels through North America," thus speaks of it: "Over one of the entrances of this problematical edifice stands the date of the year 1822, hewed in stone; under it is a gilt rose, and under this is placed the inscription, Micah 4: 8."

Although an occasional dwelling and one or two churches of more modern style have been erected, the village must be less attractive than it was during its earlier years when peopled by the industrious Germans. The hill-sides are no longer covered with vineyards; and there is no longer a labyrinthine garden to lure and puzzle the stranger. The Labyrinth is a peculiar feature of the Rappite Communities. The one at New Harmony has been described as a pleasure-ground, laid out near the village, and intended as an emblematical representation of the life which the earnest, self-denying Communists had chosen. "It contained small groves and gardens with numerous circuitous walks inclosed by high beech hedges and bordered with flowering shrubbery, but arranged with such intricacy that, without some Daedalus to furnish a clew, one might wander for hours and fail to reach a building erected in the center. This was a temple of rude material, but covered with vines of the grape and convolvulus, and its interior neatly fitted up and prettily furnished. Thus George Rapp had sought to shadow forth to his followers the difficulties of attaining a state of peace and social harmony. The perplexing approach, the rough exterior of the shrine, and the elegance displayed therein, were to serve as types of toil and suffering, succeeded by happy repose."

But if Owen and his nine hundred left few monuments of permanent interest in New Harmony, it must be remembered that their experiment was of short duration—less than two years; and that Owen designed, and had his experiment continued would doubtless have accomplished, the entire remodeling of the village.

Owen's success at New Lanark had given him unlimited faith in the possibilities of coöperation and Communism. He came to this country with all the prestige of that success, and at a time when men's minds were prepared for new things. He was received with open arms by the progressives, and with respect by the most conservative. Congresses and legislatures opened their halls to him. His schemes were of the most radical and comprehensive character. All crime, misery and poverty were to disappear; and virtue, happiness and plenty were to gladden the world, by the simple change of man's conditions. *This change involved Communism; and hence he had purchased Harmony (as this place was then called) of the Rappites, with its thirty thousand acres, numerous buildings, flourishing vineyards, growing orchards and cultivated fields, for one hundred and fifty thousand dollars. "My father's one ruling desire," says Robert Dale, "was for a vast theater on which to try his plans of social reform."

The story of Owen's experiment has been so often told that it need not be repeated here; but I may call attention to a few of its features which have specially interested me.

The idea commonly prevails that with the exception of the Owen family the members of the New Harmony Community were common laborers. This is quite an error. Wm. Maclure, Mr. Owen's principal associate, was a man of learning. He was elected President of the Academy of Natural Sciences in Philadelphia in 1817, and reelected every year thereafter until his death in 1840; and he has been called the father of American geology. In 1819 he attempted to establish a great agricultural school in Spain for the lower classes, purchasing for this purpose 10,000 acres of confiscated

land; but after his buildings were completed a change in the Government took place, and his property reverted to the church. On returning to the United States in 1824 he settled at New Harmony for the purpose mainly of carrying out what he failed to accomplish in Spain. He is described as a man of great ability. In his efforts to make a geological survey of the United States he "went forth with his hammer in his hand and his mallet on his shoulder, pursuing his researches in every direction, often amid pathless tracks and dreary solitudes, until he had crossed and recrossed the Alleghany Mountains not less than fifty times."

Maclure induced several distinguished naturalists to accompany him to New Harmony, among whom were Thomas Say, the eminent conchologist and entomologist, and one of the founders of the Academy of Natural Sciences in Philadelphia; Dr. Troost, whose collections illustrating geology and mineralogy are said to have been the finest ever possessed by a single individual, and who was sent in 1810 on a tour of scientific observation to Java by Louis Bonaparte, then King of Holland; Charles Leseur, a French naturalist and designer, who accompanied Péron in his explorations of the coast of Australia. Most of these were included in the company that made its way in a keel-boat from Pittsburg to New Harmony—referred to afterward, a little derisively perhaps, as "the boat-load of knowledge."

Then there were Professor Joseph Neef, who had studied under Pestalozzi in Switzerland, and served under Napoleon; Fauntleroy, the Sistares, Madam Cretageot, and others who have since distinguished themselves in one way and another.

The Owens themselves proved a royal family, and are only spoken of with great respect in New Harmony. At least three of the second generation—Robert Dale, David Dale and Richard—have attained a national if not world-wide reputation; and one of the third generation—a son of David Dale—is chief of the Pacific Coast Survey. Richard Owen of the second generation makes New Harmony still his home, while filling the office of Professor of Natural Sciences in the Indiana University. He lives in a unique and costly building erected by David Dale Owen as a laboratory and museum.

Of the practical life of the Owen Communists the Duke of Saxe-Weimar gives some interesting glimpses in his travels. He says that a peculiar costume was adopted by the Society; that of the men consisting of white pantaloons buttoned to a boy's jacket made of light material without a collar; that of the women of a coat reaching to the knee, and pantaloons, such as little girls wear in Germany. The Duke speaks favorably of the appearance of this dress, but says it was not universally adopted. Further on he mentions that he made the acquaintance of Say, the distinguished naturalist, who, he adds, appeared quite comical in this costume of the society; and "his hands were full of hard lumps and blisters, occasioned by the unusual labor he was obliged to undertake in the colony."

The Duke says military exercises were a part of the instructions for the children. He saw boys form into rank and march to their labor, performing on their way various wheelings and evolutions; and he describes the children of that enormous Community as very healthy, cheerful and lively.

Robert Dale Owen, in his "Experience of Community Life," published in the *Atlantic Magazine*, says for a time life there was wonderfully pleasant and hopeful to him, which he thinks, and correctly too, is the common experience of intelligent and well-disposed persons who have joined a reputable Community.

There is a great charm, he says, in the good fellowship and in the absence of conventionalism which characterize such Associations. There was something especially attractive to him in the absolute freedom from trammels, alike in expression of opinion, in dress, and in social converse which he found there. The evening gatherings, the weekly meetings for discussion of principles, the weekly concert, and last but not least the weekly ball, all delighted him.

"On the whole," he says, "my life in Harmony for many months was happy and satisfying. To this the free and simple relation there existing between youth and maidens much contributed. We called each other by our Christian names only; spoke and acted as brothers and sisters might; often strolled out by moonlight in groups, sometimes in pairs; yet withal, no scandal or harm came of it."

But these pleasant pictures give only superficial glimpses of the life at New Harmony. There was a great deal of experience that could not be pleasantly described. There was discontent and wrangling and jealousies, and

things gradually grew worse and worse, in spite of constitutional changes and modifications of government, until, as the "History of American Socialisms" says, the Community was like a great ship wallowing helpless in the trough of a tempestuous sea, with nine hundred passengers, and no captain or organized crew.

Mr. Owen himself said he wanted honesty of purpose and he got dishonesty; he wanted temperance, and instead he was continually troubled with the intemperate; he wanted industry, and he found idleness; he wanted cleanliness, and he found dirt; he wanted carefulness, and he found waste; he wanted a desire for knowledge, and he found apathy; he wanted the principles of the formation of character understood, and he found them misunderstood; he wanted these good qualities combined in one and all the individuals of the Community, but he could not find them; neither could he find those who were self-sacrificing and enduring enough to prepare and educate their children to possess these qualities. But there is no reason to suppose that the Germans who had built a village for Owen's experiment, and made ready for him many of the conditions of success, were superior in intelligence to the people whom Owen gathered about him. Indeed, Robert Dale speaks of the Rappites as "having grave, stolid, and often sad faces;" and says his father felt sure that he could be far more successful than they. But they had one thing which Owen did not enumerate among the things he wanted and found not, and to which the Rappites ascribe all their success in Communism, namely, *a deep religious character*.

Although Owen failed, both in this country and in Europe, in his efforts to establish successful Communism, he will still be remembered for his noble generosity and unquenchable enthusiasm in that cause, and for his unquestioned success in other fields. Robert Dale says he expended in the purchase of the Harmony estate, in paying the debts of the Community during its existence, and in meeting his losses by swindlers, upwards of two hundred thousand dollars; and had his plans succeeded he would, beyond question, have conveyed the whole of his Indiana property in trust forever, for the benefit of Association, without value received, or any compensation other than the satisfaction of success! This satisfaction, denied him in respect to Communism, he realized in respect to the introduction of infant schools into England, and in respect to coöperative movements, labor-leagues, etc. They all owe their origin and original impetus to him.

W. A. H.

NEW BOOKS.

HEREDITY: A PSYCHOLOGICAL STUDY of its PHENOMENA, Laws, Causes, and Consequences. From the French of Th. Ribot. New-York: D. Appleton and Co.

The student will find in this volume many interesting facts and statistics which have been collected and arranged with care, and which cannot fail to be useful to any one who is trying to solve the difficult problems connected with the subject of heredity.

The English reader, however, will recognize in the most interesting part of the book, ideas with which he has become familiar through the writings of Spencer, Darwin, and Galton. These ideas, by passing through the brain of a foreigner and being again translated into English, have gained nothing in clearness, but have lost much of the force and freshness which they have in the original authors.

In treating of heredity of the imagination the author gives a long list of poets from which he says "no poet of eminence is intentionally omitted." From this list he arrives at the conclusion that twenty out of fifty poets (or forty per cent.) had illustrious relatives. He quotes a conclusion of Galton from the study of a list of forty-two painters—held to be of the highest rank—that twenty-one (fifty per cent.) had illustrious relatives. Among musicians "the family of Bach," he says, "is perhaps the most distinguished instance of mental heredity on record. It began in 1550, and continued through eight generations. "During a period of nearly two hundred years this family produced a multitude of artists of the first rank. Its head was Weir Bach, a baker of Presburg, who used to seek relaxation from labor in music and song. He had two sons who commenced that unbroken line of musicians of the same name, that for nearly two centuries overran Thuringia, Saxony and Franconia. They were all organists, church singers or what is called in Germany, *Stadt-Musiker*." In this family are reckoned twenty-nine eminent musicians." In treating of the relative influence of the fathers and mothers on the offspring, he says: "Sometimes one of the parents transmits the entire physical, the other the entire moral nature. The most curious

and incontestable instance of this is the case of Lislet-Geoffroy, engineer in Mauritius. He was the son of a white man and a very stupid negress. In physical constitution he was as much a negro as his mother; he had the features, the complexion, the woolly hair, and the peculiar odor of his race. In moral constitution he was so thoroughly a white as regards intellectual development, that he succeeded in vanquishing the prejudices of blood, so strong in the colonies, and in being admitted into the most aristocratic houses. At the time of his death he was a Corresponding Member of the Academy of Sciences."

The first part of the book is devoted to the *facts* of heredity, and more than one hundred pages are taken up with the phenomena of heredity as universally observed. The chapter on the permanence of character in races—as the Jews, Gypsies and Gypsies—and the one on such morbid psychological heredity as insanity and dementia—giving statistics—strongly illustrate the persistence of hereditary traits.

The second part, which is devoted to the *laws* of heredity, adds nothing to the investigation, but follows the conclusions of Mr. Darwin.

The third and fourth parts are occupied chiefly with metaphysical speculations on the *causes* and *consequences* of heredity, and are of little or no interest to the general reader. In his conclusion he asks the question whether one day we may not be able to foresee the intellectual character of children—the psychological constitution of their parents being known—and quotes the observation of Spurzheim, made forty years ago, asking whether "we could not easily create races of able men, by employing the means adopted for the production of different species of animals."

THE GREAT PYRAMID:—Professor Smyth devoted many months of work with the best instruments in order to fix the dimensions and angles of all accessible parts of the Great Pyramid of Egypt; and he has carefully determined these by a comparison of his own and all previous measures, the best of which agree pretty closely with each other. The results arrived at are—

1. That the pyramid is truly square, the sides being equal and the angles right angles.
2. That the four sockets on which the four first stones of the corners rested are truly on the same level.
3. That the direction of the sides are accurately to the four cardinal points.
4. That the vertical height of the pyramid bears the same proportion to its circumference at the base, as the radius of a circle does to its circumference.

Now all these measures, angles, and levels are accurate, not as an ordinary surveyor or builder could make them, but to such a degree as requires the very best modern instruments and all the refinements of geodetical science to discover any error at all. In addition to this we have the wonderful perfection of the workmanship in the interior of the pyramid, the passages and chambers being lined with huge blocks of stones fitted with the utmost accuracy, while every part of the building exhibits the highest structural science.

In all these respects this largest pyramid surpasses every other in Egypt. Yet it is universally admitted to be the oldest, and also the oldest historical building in the world.

—*Nature*.

HOW BOYS' MARBLES ARE MADE.—Almost all the "marbles" with which boys everywhere amuse themselves, in season and out of season, on sidewalks and in sandy spots, are made at Oberstein, Germany. There are large agate quarries and mills in that neighborhood, and the refuse is turned to good account in providing the small stone balls for experts to "knuckle" with. The stone is broken into small cubes, by blows of a light hammer. These small blocks of stone are thrown by the shovelful into the hopper of a small mill, formed of a bedstone, having its surface grooved with concentric furrows. Above this is the "runner," which is of some hard wood, having a level face on its lower surface. The upper block is made to revolve rapidly, water being delivered upon the grooves of the bedstone where the marbles are being rounded. It takes about fifteen minutes to finish a half bushel of good "marbles" all ready for the boys' knuckles. One mill will turn out 160,000 "marbles" per week. The very hardest "crackers," as the boys call them, are made by a slower process, somewhat analogous, however, to the other.

It is stated that Terra del Fuego has been traversed by Lieutenant Masters, R. N., who has discovered that the natives believe in devils, and hold them to be departed spirits of members of the medical profession. The main object of their religious ceremonies is to keep these devils at a distance from them.—*London Medical Record*.

Horace Greeley used to tell this story: He once sent a claim for collection to a Western lawyer and, regarding it as rather a desperate claim, told the attorney if he collected it he might reserve half the amount for a fee. In due time Mr. Greeley received the following laconic epistle: "Dear Sir: I have

succeeded in collecting my half of that claim. The balance is hopeless."

Dr. Dobbs says that in the millennium people will feel that it is the highest mark of affection and mutual confidence to say to a friend, "Let us sit down and hold our tongues together."

A mercantile house in London is said to have cleared £200,000 by a judicious investment in silk before the recent rise in price.

FRUIT FOR FOOD.

[From the Cincinnati Gazette.]

If a child's digestion become impaired and the gastric juice become weakened or defective in quantity by overeating or bad food, the whole alimentary canal becomes clogged and filthy, and furnishes nests for such worms as will breed there. In this weakened condition of the system, they cannot be destroyed by the process of digestion, and hence great harm comes from them. Now, it is an interesting fact that fresh, ripe fruit is the best preventive for this state of things. Dr. Benjamin Rush pointed this out a hundred years ago. He made a series of experiments on earth worms, which he regarded as more nearly allied to those that infest the bowels of children than any other, with a view to test their power of retaining life under the influences of various substances that might be used as worm medicines. The results proved that worms often lived longer in those substances known as poisonous than in some of the most harmless articles of food. For instance, in watery solutions of opium they lived eleven minutes; in infusion of pink-root, thirty-three minutes; in claret wine, ten minutes; but in the juice of red cherries they died in six minutes; black cherries, in five minutes; red currants, in three minutes; gooseberries in four minutes; whortleberries, in seven minutes; and raspberries, in five minutes. From these experiments Dr. Rush argued that fresh, ripe fruits, of which children are very fond, are the most speedy and effectual poisons for worms. In practice this theory has proved to be correct.

HISTORICAL RESEARCH ABOUT FIRE.—In the *Revue Scientifique* there appears a curious paper by Professor Joly, in which he inquires by whom and when fire was first discovered. Alluding to the fable of Prometheus, he finds it of Indian origin. In the Vedas the god of fire, Agni (compare with the Latin *ignis*), is concealed in a secret place, whence the god Matarishvan forces him out, and makes him communicate the celestial fire to Manou, the first man. The very name of Prometheus is traceable to the Vedas, and calls to mind the process employed by the ancient Brahmins to obtain the sacred fire. For this purpose they used a stick, called *pramatha*, which they ignited by friction. The prefix *pra* gives the idea of taking by force, a circumstance which strengthens the evidence afforded by the resemblance of that word to Prometheus. There were several ways for obtaining fire by friction; the most primitive consisted in rubbing two pieces of dry wood against each other, but this was improved in course of time. A stick was made to slide very fast up and down in a groove; then came the fire "drill" consisting in a piece of wood having a cavity in which a stick was inserted, which was pressed upon by the operator, who at the same time made it turn very fast, after the fashion of a winch. The Brahmins used this drill, but with a cord rolled round it, by pulling which they gave an alternate rotatory motion to the stick. Another mode of obtaining fire was that of striking two flints together, etc. Professor Joly now arrives at the question as to whether prehistoric man was in possession of fire. The Abbé Bourgeois goes so far as to say that it was known as early as the miocene period, because in the sands of the Orléanais he has found a piece of artificial paste having cinders adhering to it, and lying in the midst of bones of the mastodon and dinotherium. He considers the thing not impossible, but not sufficiently proved; nevertheless, he is positive that the most ancient quaternary man did use fire; many fireplaces with ashes, cinders, half-calcined bones, and fragments of rude pottery having unquestionably been found in caverns pertaining to the period of the reindeer, the bear, and polished stone.

—*Public Opinion*.

SUMMARY OF NEWS.

HOME.

Subscription lists for the aid of the yellow-fever sufferers are opening in many parts of the United States and also in Canada. The ravages of the disease are not yet under control in Savannah, and several cases have occurred in other places.

E. A. Woodward, one of William M. Tweed's colleagues in the New-York city frauds, was arrested in Chicago on the 4th inst., while stopping at a hotel under an assumed name. He returned, only a short time ago from Europe, where he has spent the last five years.

The nominating of Gen. Butler, as the Republican candidate of the seventh district of Massachusetts for the House of Representatives, has met with quite a strong opposition, and in consequence a portion of the party have placed Mr. Hoar on the ticket as an opposition candidate.

Resolutions were passed by the Chamber of Commerce of New-York city, in a late meeting, thanking Gen. Newton and those connected with him for their work on the Hell-Gate ob-

structions; and also urging Congress to appropriate more funds for the completion of the work.

Messrs. Moody and Sankey, the evangelists, are having quite as much success in their meetings in Chicago this fall as at any time last winter in other places. The place of worship is filled to overflowing, and great enthusiasm prevails among the ministers and church people as well as among the unconverted.

The State elections of Georgia and Colorado have taken place within the past week. The election in Georgia was greatly in favor of the Democrats, and that of Colorado—the State admitted this year—was carried by a fair Republican majority. The latter has been called one of the "doubtful States."

The claims of Southerners now on file before the present House of Representatives, for damages sustained by them during the war—by supplies used and destroyed by United States' troops, occupation and use of property, and for the refund of cotton tax—in all amount to \$2,503,622,386. This amount is larger than the entire debt of the United States.

President White, of Cornell University, is on his way to Europe to spend the winter. The work of Mr. White for the past ten years, in establishing the University on a sound footing—with its cares and anxieties—have worn upon his health to such an extent that the journey became a necessity to his recovery.

Although the general business of the country is improving, the iron trade still continues in a depressed condition. And as the outlook is not very promising for the coming winter the iron workers contemplate hard times, particularly the laboring classes. Eight hundred men were thrown out of employment by the suspension of the Lackawanna Iron and Coal Company's works at Scranton, on the 3d inst. The suspension of other iron companies is quite probable.

The *Graphic* has nominated Andrew H. Green, the present Comptroller of New-York city, for Mayor. It bases this nomination on the solid worth of the man, and not on the political party which he may represent. Mr. Green has filled his present position in an able and upright manner, and is considered by all parties to be a man of strict honesty and firmness. He would be supported by all who desire real reform in the City government.

The New York and Oswego Midland Railroad is to be sold at auction in Middletown, N. Y., under a decree by Judge Blatchford. The debt of the Midland Railroad Company is given at \$9,976,023, gold, and interest on \$245,765.72 from Oct. 2d, 1876. The terms of the sale will be \$100,000 in cash, and in case a bid amounting to \$2,500,000 or more, is given, it will be accepted; otherwise the sale will be postponed from day to day till the further order of the court. The appeal asked for from this decision has been denied.

Despite the united efforts of many astronomers, and among them the most noted of the time, the supposed new planet, Vulcan, was not discovered through any of the numerous telescopes that were leveled at the sun on the 2d inst., on which day, according to the great French astronomer, M. Leverrier, its transit was to appear as a small spot on the sun's disc. It is reported that M. Leverrier made his calculations from the statements of an obscure astronomer, whose assertions were such that he, M. Leverrier, believed in their accuracy and founded his own work on those declarations. But he has failed in accuracy this time, and the existence even of the planet is disbelieved by many. Other observations are to be made, however, on the 10th inst., and later, in hopes of discovering the fugitive sphere.

As we go to press we catch the first hurried telegrams giving the results of the election in Ohio and Indiana. Ohio is reported to have given the Republicans 10,000 majority. The Republicans of Indiana claim to have elected their governor by a majority of 2,000, while the Democrats claim the rest of the ticket. The returns are, however, so incomplete as yet, that we shall be unable to give our readers any thing very reliable in regard to these severely-contested elections until next week.

FOREIGN.

The German Count Von Arnim has been sentenced for high-treason, to one year's penal servitude.

The Turks have again resumed the offensive in the war with Serbia, and are advancing toward Banja and Lukova.

The fishing season in Iceland this summer has been a failure, and in consequence the laboring classes in the island are suffering great privations. Of these over 1,800 have already emigrated to Canada.

On the 30th ult. a body of 1,500 armed Austrian Slavonians entered Bosnia. They are trying to rouse the Christians to insurrection, and are assailing the Moslems. A Turkish force has been sent from Banjaluka to oppose their progress. German volunteers in considerable numbers are joining the Serbian armies.

Reports from Spain state a change in the Captain Generalship of Cuba. Gen. Campos taking the position now held by Gen. Jovellar.

The Cuban insurgents are becoming very bold in their attacks, appearing where least expected, and have gained some successes of late. The Spanish soldiers, who are subject to privations and misery, and who have not received their pay for six months back, are becoming troublesome and many desertions are reported.

The prospect of a peaceful settlement of the Eastern question becomes more and more remote. The Turkish Government will not accept the terms proposed by the powers, and the latter consider the terms proposed by Turkey as too exorbitant. Russians still continue to join the Servians, and Russian agents are purchasing all the grain in Wallachia. Two hundred workmen also, from the imperial gun-works of Germany, have been hired by the Serbian Government.

The victory of the natives over the Dutch troops in the Transvaal Republic have so elated the former, that the Boers are alarmed at the prospect of a wholesale massacre by the 40,000 men whom the Zulu King is now leading against them.

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST will print as advertisements any respectfully-worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.

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—Farmer's Friend.

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